

A MORPHO-SEMANTIC ANALYSIS OF YORUBA PERSONAL NAMES

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APPROVAL PAGE

I, **Orevaoghene Rebecca OGOFOTHA**, is a student of the Department of Linguistics, Faculty of Arts in the University of Benin with Matriculation number **ART2100809** in fulfilment of the requirement for the award of Bachelor of Art Degree of the University of Benin. This project has not been previously submitted for any degree. All references made to the work of other people have been duly referenced and acknowledged.

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PLAGIARISM CERTIFICATION

I, **Orevaoghene Rebecca OGOFOTHA**, with matriculation number **ART2100809**, declare that this work titled “**MORPHO-SEMANTIC ANALYSIS OF YORUBA PERSONAL NAMES**” has successfully passed the anti-plagiarism test and so, does not violate any copyright regulation

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Ogofotha Orevaoghene

DEDICATION

This research study is dedicated to God Almighty for the grace, strength and wisdom to reach this extent without many difficulties.

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ABSTRACT

This study examines the morpho-semantic features of Yoruba personal names with the aim of uncovering the linguistic structures and cultural meanings they carry. In Yoruba society, naming is a deeply significant practice that goes beyond identification; it communicates parental hopes, historical experiences, social realities, and religious beliefs. Names act as linguistic expressions of identity and often serve as short narratives that reflect the circumstances surrounding a child's birth, the expectations of the family, and the collective traditions of the people.

The research adopts a descriptive and analytical approach. Data were collected from oral interviews with native speakers, collections of Yoruba names in dictionaries, and relevant scholarly works. The analysis considers the morphological composition of the names, focusing on processes such as compounding, derivation, reduplication, and clause contraction. On the semantic level, the study classifies the names into groups such as theophoric names that reference God or deities, destiny-related names that reflect fate or reincarnation, circumstantial names tied to birth conditions, proverbial names that carry moral or philosophical lessons, and praise names that express admiration or endearment. The findings show that Yoruba personal names are not random words but meaningful linguistic units that preserve and transmit cultural values. The morpho-semantic analysis reveals that names function as cultural texts, offering insight into Yoruba belief systems, family relations, and social values. The study concludes that Yoruba personal names, through their structure and meaning, provide a rich source of information about the Yoruba people and demonstrate the close relationship between language, culture, and identity.

CHAPTER ONE

INTRODUCTION

1.0. BACKGROUND OF THE STUDY

Morpho - semantics is generally a knowledge in linguistics, pertaining to morphological analysis combined with a semantic interpretation of words. Morphology, according to Aronoff and Fudeman (2010), deals with how words are internally structured and formed, and with the mental processes speakers rely on to create new words. Saeed (2003) describes semantics as the branch of linguistics concerned with how meaning is conveyed through language.

The joining and combination of these two concepts of morphology and semantics as a tool for the analysis of a linguistic data has now become a veritable enterprise. This is because morphology studies word formation process or the scientific ways of creating new words to expand the vocabulary of a language while semantics deals with meaning because words formed cannot be devoid of meaning. In other words, the function of every word is anchored on its meaning in actual communication.

Personal names, full names is the set of names by which an individual person or animal is known. When taken together as a phrase, they all relate to that one individual. The Chambers Dictionary (2005) defines a name as the word(s) used to identify a person, place, or thing, serving as the linguistic label by which reference is made to entities. It is

the nomenclature used in making reference to all things- tangible or intangible, living or non living, concrete or abstract, liquid or solid.

In African societies, name culture is an important component of the cultural system in that it is concerned among the Africans that a good name should be given to a child because the name assigned will determine a lot about the present and future of the child (Agyekum, 2006) In many cultures, the term ‘personal names’ is synonymous with the birth name or legal name of the individual. In the Yoruba culture, names are taken seriously. The Yoruba proverb, ‘ilé là ñ wò kí a tó sọ ọmọ lórúkọ’ (the home situation is keenly observed before a child is given a name) attests to the claim that name bearing among Yorubas surpasses simple marks of identification. It is something that is given with a lot of caution and with full consideration regarding culture, belief, mood or circumstances surrounding the birth.

Personal names often reflect the beliefs, values, circumstances of birth, and family heritage of the bearer. These names are meaningful expressions formed through the combination of multiple morphemes – units of meaning – which together convey a complete thought, wish or declaration. For example, a name like “Oluwasegun” (The Lord has conquered) is composed of morphemes that reflect spiritual victory

This study aims to give an analysis of personal names in Yoruba language with reference to their morphological and semantic dispensation. The study looks into the morphological and semantic derivation of personal names within the linguistic framework of

Construction Morphology and Systemic Functional Linguistics and how these frameworks explore how their structure and meaning is formed. This involves analysing the morphology (structure of words) and semantics (meaning) of these names to understand the underlying patterns and processes.

1.1.YORUBA LANGUAGE AND THE SPEAKERS

Yorùbá is a Kwa language, which belongs to the Yoruboid group under the Niger-Congo phylum. The Yorùbá language belongs to the West Benue-Congo of the Niger-Congo Phylum of African languages (Williamson and Blench 2000: 31). Yoruba language belongs to the Nigeria-Congo phylum that is one of the largest language family in Africa. Yoruba is a branch of the Benue-Congo subgroup of the phylum. It is then further categorized under the Kwa subgroup of languages that are primarily spoken in sections of West Africa and are characterized by traits like tone and certain word structure. To be more specific, Yoruba is a part of the Yoruboid group, which is one of the smaller groups of closely related languages, and also includes Igala and Itsekiri.

Geographically, they inhabit a territory between longitude 20° and 6° 30 East of the Meridian and Latitude 6° and 9° 30 North of the Equator (Oyelaran 1978:628) in what is today known as the Nigerian geopolitical states of Oyo, Ondo, Osun, Ekiti, Lagos, as well as parts of Kwara and Kogi states. These states collectively form what is commonly

referred to as Yorubaland, a region characterised by shared historical roots, linguistic affinity and cultural practices.

Yoruba is a tone language where many variations of the language are spoken. It is spoken natively in Nigeria as well as the neighbouring countries of the Republic of Benin, Togo, Sierra Leone and Ghana (Campbell 1991:1471).

1.2.STATEMENT OF THE PROBLEM

Previous studies have laid a robust foundation for the analysis of Yoruba personal names. They collectively demonstrate that names are rich linguistic artefacts that encode complex layers of meaning. However, there remains a scholarly gap in the systematic analysis of personal names from a strictly morpho-semantic perspective, particularly with regard to how form and meaning interact and coexist together to explain how personal names came to be.

This study seeks to fill the gap by providing a focused and detailed examination of personal names in Yoruba, considering both their structural composition and how these structures give rise to meaning within the sociocultural context of the Yoruba people.

1.3.AIM AND OBJECTIVES

The aim of the study is to analyse the morphological and semantic structure of personal names in Yorùbá language. The objectives of the study are to;

1. Analyse the morphological structure of Yoruba personal names.

2. Identify and interpret the semantic components of these names.

1.4.SIGNIFICANCE OF THE STUDY

This research is significant for several reasons. Firstly, it expands the academic study on morphology and semantics in African languages. It also contributes to preserving Yoruba naming practices, which are integral to cultural identity (Adeyemi, 2015). It also serves as a resource for linguists, anthropologists, translators, and lexicographers. Finally, it provides valuable material for academic purposes, especially in onomastics (the branch of lexicology devoted to the study of names and naming, especially the origin of names) and Yoruba studies.

1.5.METHODOLOGY

This chapter presents the methods and procedures adopted in carrying out the study on the morpho-semantic analysis of Yoruba personal names. The study adopts a qualitative research design. The design is appropriate because the research is descriptive and analytical in nature, focusing on the internal structures (morphology) and meanings (semantics) of Yoruba personal names.

Data will be collected through;

- Primary sources (Oral interviews) with male and female native speakers.
- Secondary sources (dictionaries of Yoruba names, journal articles) including works written by Akinola (2014), Oduyoye (1972).

The names will be grouped into categories such as:

- Theophoric names (names referring to God)
- Destiny names
- Circumstantial names (based on birth conditions)
- Praise names

The analysis of the data was carried out at two levels:

- Morphological Analysis – Names were broken down into their constituent morphemes, examining prefixes, roots, and affixes. Processes such as compounding and contraction were also highlighted.
- Semantic Analysis – Each name was interpreted in terms of its literal and contextual meaning, paying attention to cultural, religious, and social implications.

1.6.SUMMARY

This chapter introduced the study and provided the foundation for what follows in the rest of the work. It began by explaining the idea of morpho-semantics — the link between word structure (morphology) and meaning (semantics). The chapter also discussed how Yoruba personal names are not just labels for identification but meaningful expressions that reflect the people's beliefs, culture, and experiences.

It gave a brief background on the Yoruba language and its speakers, describing where the language is spoken and how it fits into the larger Niger-Congo language family. The chapter then identified the problem that this study aims to address — the lack of detailed research that combines both morphological and semantic analysis of Yoruba personal names.

The main aim and objectives of the study were clearly stated, focusing on how Yoruba names are formed and what they mean. The significance of the study was also discussed, showing how it contributes to linguistic research and helps preserve Yoruba culture. Finally, the methodology of the research was outlined, explaining how data would be collected and analysed using both morphological and semantic approaches.

In summary, this chapter laid the groundwork for the study by introducing the topic, explaining its relevance, and describing how the research will be carried out. The next chapter will review previous studies and related literature on Yoruba personal names.

CHAPTER TWO

LITERATURE REVIEW

2.0.INTRODUCTION

This chapter critically examines the existing literature and scholarly contributions relevant to the study of Yoruba personal names. It explores the linguistic, morphological, and semantic analysis and perceptions of personal names in Yoruba language.

2.1.CONCEPTUAL REVIEW

This section examines and reviews the concept of naming, naming traditions in Yoruba culture, morphological and semantic analysis of personal names and how these names are more than an identity marker but carry deep cultural significance that upholds the tradition of the Yoruba people.

2.1.1.PERSONAL NAMES

A name is a word or set of words used to identify a person, place or thing. It distinguishes one entity from another. In onomastics, the branch of linguistics concerned with naming, a personal name serves as a linguistic label for identifying individuals in social contexts. Scholars such as Akinnaso (1983) note that personal names are not arbitrary, but often carry cultural, historical, and religious significance, functioning as texts that reflect broader social realities.

According to Mbarachi and Igwenyi (2018), naming is a cultural construct of identifying a person through the employment of the cultural strategies in the given society and its

realisation through language. In order to point out other functions of naming, Mbarachi and Igwenyi (2018) opine that often times, names reflect the circumstances of a child's birth, the parent's perception of the child, their ideology of parenting, the expectation of both the parents and the extended family members on the role the child is to play in the family, the community as well as the society. Thus, names are used in every culture and are of great importance to the giver, the named one and the society.

2.1.2.NAMING IN YORUBA TRADITION

In the Yoruba culture, a name is more than an identity- its meaning carries deep spiritual, historical and cultural significance. The common saying that, *ilé là ñ wò kí a tó sọ ọmọ lórúko* (the home situation is keenly observed before a child is given a name) (Ògúnwálé, 2016), shows the level of significance that names play in the culture. The volume of work available on personal names clearly attests to it.

Akinola (2014) categorises Yoruba names into several types, including *orúko àmútorunwá* (destiny or heaven-sent names), *orúko àbísọ* (circumstantial or given names), praise names (*oríki*), occupational names, status-related names, and *àbíkú* names (for “born-to-die” children).

Every name given whether at birth, or later in life, is not merely a pointer to an individual but a narrative, encapsulating the circumstances of birth, family lineage, aspirations for

the future, historical realities, and sometimes critical responses to present social conditions. These names carry the weight of ancestors, communities and cultural heritage. The naming ceremony, called *isomolórúko* (“installing a child into a name”), is traditionally performed on the seventh day for females and the ninth day for males. In recent times, however, many Yoruba families, under Christian and Islamic influence, now fix the ceremony for the eighth day for all children (Johnson, 1921). The ceremony is accompanied by prayers, blessings, and symbolic items such as water, salt, honey, and palm oil, each of which represents specific virtues the parents wish the child to embody (Adeoye, 1979).

2.1.3.MORPHO-SEMANTIC STRUCTURE OF YORUBA PERSONAL NAMES

2.1.3.1.MORPHOLOGY

Morphology, as a branch of linguistics, concerns itself with the internal structure of words and the rules by which words are formed. Aronoff and Fudeman (2011) describe morphology as the study of the mental processes and rules involved in word formation. Crystal (2008) adds that morphemes, the smallest units of meaning, are the building blocks of words, while Katamba (1993) stresses that studying morphology is essential for understanding how languages reflect cultural and social structures.

2.1.3.2.SEMANTICS

Semantics is the study of meaning in language. Hurford, Heasley, and Smith (2007) view semantics as the study of how meaning is expressed through language. Lyons (1995) distinguishes between literal meanings and cultural associations, while Crystal (2008) points out that semantics is particularly important in societies where names function as full expressions. Scholars such as Adegbija (2001) and Oduyoye (1972) have shown that Yoruba names fall into clear semantic categories, including religious, circumstantial, aspirational, and commemorative names.

Yoruba personal names are semantically significant, functioning as communicative acts that reflect cultural identity, history, and parental aspirations. Akinnaso (1983) notes that Yoruba names operate as “sociocultural texts,” encoding meanings that extend beyond identification to embody collective values and beliefs.

2.1.3.3.MORPHO-SEMANTIC

Morpho-semantic is the study of a word’s meaning by examining its component parts (morphemes). It combines morphology (internal structure of words) with semantics (meaning of words) to do a full analysis. Morpho-semantic analysis combines morphological analysis (breaking down a word into its smallest meaningful units) with semantic analysis (understanding the meaning of those units) to reveal a word’s full or underlying meaning.

The morpho-semantic analysis of Yoruba personal names involves breaking down a name into its smallest meaningful units and understanding the meaning of each of those units to reveal a name's full meaning.

2.2.PREVIOUS STUDIES

Several scholars have studied Yoruba names from linguistic, anthropological, and religious perspectives. These studies underscore the fact that names in Yoruba society go beyond mere labels; they are deeply embedded in the culture, reflecting individual identity, familial lineage, historical circumstances, religious beliefs, social values, and even communal worldview.

Akinnaso (1980) examined Yoruba naming practices from a sociolinguistic perspective, establishing that personal names encode historical, religious, and situational narratives. He argued that Yoruba names are “miniature texts” that tell stories about birth circumstances, lineage, and social aspirations, thereby functioning as tools for cultural preservation and identity expression.

Oduyoye (1982) provided a comprehensive documentation of Yoruba personal names, offering detailed morphological breakdowns and semantic interpretations. Her work systematically categorized names into thematic groups, including religious names, birth circumstance names, hereditary names, and philosophical or proverbial names. This compilation has served as a vital reference for both linguists and cultural historians.

Agyekum (2006), although focused on Akan names, makes significant comparative contributions by highlighting how African naming practices, particularly compound names, often encode historical, religious, and philosophical meanings.

Fatoba (2011) examined Yoruba naming from the perspective of cultural identity, employing semantic analysis to reveal the layered meanings that names carry. He argued that Yoruba personal names function as cultural capital, transmitting values, oral traditions, and communal memory across generations.

Akinola (2014) provided typological classifications of Yoruba personal names based on their origin, meaning, and function. Commonly recognised types include *oriki* (praise names), *orúko àmútorunwá* (destiny or preordained names), *orúko àbísọ* (circumstantial or given names), and *orúko ìnagijẹ* (*orúko ìnagijẹ* (cognomens or nicknames)). These categories are essential to understanding how personal names often combine various semantic and morphological elements, thereby revealing deeper cultural values and historical narratives embedded in naming practices.

These studies establish that Yoruba personal names are not just arbitrary labels, but are deeply embedded in the linguistic, historical and socio-cultural fabric of the society. They provide valuable foundations upon which further morpho-semantic analysis (the present study) can build to explore new dimensions of meaning-making in Yoruba naming traditions.

2.3.CONCERN OF THE PRESENT STUDY

The present study is concerned with investigating the structural and semantic composition of Yoruba personal names in order to uncover the relationship between their morphological formation and the meanings they convey. It seeks to document and analyse the linguistic processes involved in creating these names, such as compounding alongside the cultural, historical, and social motivations that influence their choice.

Unlike previous studies that focus predominantly on the cultural or thematic aspects of Yoruba names, this research integrates both morphological analysis and semantic interpretation to provide a holistic understanding of Yoruba naming practices. By drawing on data from a variety of sources such as data gotten from the environment and community, online research on names, the study aims to preserve and interpret the linguistic richness embedded in Yoruba personal names.

Ultimately, this study is concerned with showing how Yoruba personal names function not merely as identifiers but as carriers of deep cultural meaning and linguistic creativity.

2.4..SUMMARY

This chapter offers a review of literature and theoretical foundations to the study of personal names in the Yoruba language. The chapter begins by looking into the practice of naming in African cultures, specifically in Yoruba culture, in which names have great

meaning and quite often reflect circumstances of birth, religious identity, and ancestral lineage.

It also examines the structure and semantics of personal names, indicating how they are formed through the combination of morphemes (minimum meaningful units) and how the combinations express meanings of cultural significance.

Relevant prior studies are reviewed, such as research on Yoruba anthroponymy (the study of names), morphological constructions in African languages, and semantic interpretation of personal names. These studies provide insight into how Yoruba names express linguistic creativity and cultural identity.

The chapter therefore, prepares the ground for the examination of the linguistic and cultural life of Yoruba personal names through a review of existing studies and assuming relevant theoretical models for their analysis.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0.INTRODUCTION

This chapter presents the theoretical basis for analysing Yoruba personal names in this study. The analysis is guided by two key linguistic frameworks: Systemic Functional Linguistics (SFL) and Construction Morphology. Each of these frameworks offers a unique perspective for understanding how Yoruba personal names are formed, what they mean, and the cultural functions they serve.

3.1.SYSTEMIC FUNCTIONAL LINGUISTICS (SFL)

Systemic Functional Linguistics (SFL), introduced by Halliday (1975), views language primarily as a meaning-making resource rather than simply a collection of grammatical rules. In this framework, speakers make linguistic choices that simultaneously reflect their intended message and the social context of communication. It is a theory that considers language as a social semiotic system – a system of resources that make meaning in social and cultural conditions. SFL does not consider rules of grammar separately, but instead, it is important to consider the choices made by language users to reach communicative objectives, grammar is considered as a tool to create ideational (experiential), interpersonal, and textual meanings.

Halliday identifies three main metafunctions in language. The ideational metafunction represents experiences and events; the interpersonal metafunction expresses relationships,

attitudes, and emotions; while the textual metafunction organises messages into coherent and culturally recognisable forms. Yoruba personal names illustrate all three dimensions.

1. Ideational metafunction- This refers to how language represents experiences, events and realities. Yoruba names often describe events surrounding a child's birth or reflect family experiences.
2. Interpersonal metafunction – This deals with relationships, attitudes and emotions expressed through language. In Yoruba naming, many names are prayers, blessings or declarations of faith
3. Textual metafunction- This focuses on how language is organised into a coherent message. Yoruba names often follow recognisable patterns that make them culturally meaningful and easy to interpret. For instance, many Christian-influenced names start with Oluwa- (“Lord) or Jesu- (“Jesus”) while traditional ones may start with Ade- (“crown”). These beginnings set the context for the rest of the name.

By applying SFL, this study examines Yoruba names not just as linguistic items but as culturally loaded messages that carry information about identity, values, and belief.

3.2.CONSTRUCTION MORPHOLOGY

Booij's (2010) theory of Construction Morphology treats words as constructions— combinations of form and meaning that follow recognisable patterns. Instead of being

random assemblages of morphemes, word formation is systematic, with speakers drawing on established patterns to create new words.

In Construction Morphology, each pattern is seen as a reusable “construction” that can generate many individual names while preserving a shared meaning structure. This helps explain why certain morphemes appear frequently in Yoruba names.

3.3.APPLICATION OF THE THEORETICAL FRAMEWORK

Personal names in Yoruba society are not random but they communicate belief, experiences and value through linguistic means. Using Construction Morphology and SFL together, we are able to see the interaction between the form, meaning, and functioning of names to create culturally meaningful expressions.

1. Construction of Morphology and Formation of the meaning.

Construction Morphology (Booij, 2010) defines word formation as constructions, which are fixed form-and-meaning associations in which the forms and meanings are systematic. The examples of such constructions are the Yoruba names as they consist of morphemes that interact to form the meaning in predictable and established patterns.

Yoruba personal names show many such patterns. For example:

Pattern 1: Prefix Oluwa- (“Lord”) + verb/adjective

- Oluwasegun – “The Lord is victorious”.
- Oluwafunmilayo – “The Lord has given me joy”.

- Oluwatoyin – “The Lord is worthy of praise”.

Pattern 2: Prefix Ade- (“Crown”) + verb/noun

- Adekunle – “The crown fills the house” (symbolising royal heritage).
- Adebayo – “The crown meets joy”.

Pattern 3: Prefix Ayo- (“Joy”) + verb/noun

- Ayoola – “Joy of wealth”
- Ayobami – “Joy meets me”.

2. Contextual Functional Interpretation.

Whereas Construction Morphology describes the formation of names, Systemic Functional Linguistics (Halliday, 1975) describes how they serve as the means of creating meaning in social life. SFL perceives language as a selection system that achieves three metafunctions: ideational, interpersonal and textual. The Yoruba names also demonstrate these metafunctions in the following ways:

- .1. Ideational metafunction: Names represent experiences, events, beliefs and realities.

For example:

Ayomide – “My joy has come” (expresses a joyful event, likely after a long wait for a child)

.2. Interpersonal metafunction: Names experiencing attitudes, emotions and relationships. For example:

Oluwaseyi – “The Lord has done this” (experiencing gratitude to God)

Anjolaoluwa – “We are enjoying the blessings of the Lord” (positive emotional attitude)

.3. Textual metafunction: Names maintain coherence and internal linguistic order.

For instance, many Christian-influenced names start with Oluwa- (“Lord”) or Jesu- (“Jesus”) while traditional ones may start with Ade- (“Crown”). These beginnings set the context for the rest of the name.

3.3.1.RELATIONSHIP BETWEEN THE THEORIES

These two frameworks complement each other:

- SFL explains the social and cultural meanings of Yoruba names.
- Construction Morphology explains the structural patterns used to build those names.

For example, the name “Oluwasegun” can be analysed through:

- SFL – It communicates victory attributed to God (ideational meaning).
- Construction Morphology – It is built from the constructional pattern Oluwa- + verb.

3.4.SUMMARY

In summary, the theoretical framework combines functional and structural approaches to language analysis. SFL helps in understanding the communicative role of names, Construction Morphology reveals how names are formed from smaller parts. These combined perspectives make it possible to analyse Yoruba personal names in a way that captures their full cultural and linguistic significance.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

4.0. INTRODUCTION

This chapter presents the morpho-semantic analysis of selected Yoruba personal names. The analysis is organised into four categories: simple root names, compound names, sentence/clause-derived names. For each name, both its morphological structure and semantic interpretation are examined.

4.1. DATA PRESENTATION

The following are the personal names to be analysed and reviewed:

NAMES	GLOSS
1. Abiodun	Born during festive season
2. Abisola	Born into wealth
3. Adebayo	Crown meets joy
4. Adebukola	Crown adds to wealth
5. Adekunle	The house is filled with crowns
6. Adenike	The crown is to be cherished
7. Adeoba	Crown of a king
8. Adesewa	The crown is beautiful
9. Adeyemi	The crown befits me

10. Aina	A child born with the umbilical cord around her neck
11. Ayobami	Joy meets me
12. Ayomide	My joy has come
13. Ayoola	Joy of wealth
14. Babajide	Father has awakened and arrived
15. Babarinde	Father has walked back
16. Babatunde	Father has returned
17. Durojaye	Stay and enjoy life
18. Durotola	Stay with wealth
19. Ebunoluwa	Gift of God
20. Eniiyi	Person of honor
21. Eniola	Person of wealth
22. Eriife	Testament of love
23. Folorunsho	God is guiding/kept guarded by God
24. Idowu	Name given to a child born after twins
25. Ifeoluwa	Love of God
26. Ige	Name given to a breech baby
27. Ireayo	Goodness of joy

28. Iyabo	Mother has arrived
29. Iyaniwura	Mother is Gold
30. Jayesimi	Let the world give me rest
31. Jokotola	Sit with wealth
32. Kehinde	The one who comes after
33. Ojo	Name given to a child who was born on a rainy day
34. Olabunmi	Wealth has been gifted to me
35. Olamide	My wealth has come
36. Olayinka	Wealth surrounds me
37. Olumuyiwa	God brought this one
38. Oluomo	Child of a leader
39. Oluwarotimi	God stands beside me
40. Omolola	A child is wealth
41. Omowunmi	Child delights me
42. Onaara	Ways/Path of wonders
43. Opeyemi	Praise befits me
44. Oyindamola	Honey mixes with my wealth
45. Pamilerin	Cause me to smile/laugh

46. Remilekun	Comfort me in my tears
47. Taiwo	The one who taste the world first
48. Tinubu	Name given to a child born in a river (boat)
49. Wuraola	Gold and wealth
50. Yetunde	Mother has returned

4.2.DATA ANALYSIS

4.2.1.MONO-MORPHEMIC NAMES

Mono-morphemic names are names that consist of a single morpheme — that is, they cannot be broken down into smaller meaningful units. Each name is made up of only one root word that carries its meaning as a whole. Their meanings, usually come from cultural or circumstantial associations. They are also culturally fixed names – conventionally names given based on cultural traditions, often tied to circumstances of birth.

1. Aina

- Morphological Breakdown: Aina (single root)
- Structure: Mono-morphemic
- Semantic Interpretation: Name given to a female child born with the umbilical cord tied around the neck

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa* – Names that are bestowed on the bearers by nature in relation to certain unique attributes and situations or happenings about the birth of the child

2. Ojo

- Morphological Breakdown: Ojo (single root)
- Structure: Mono-morphemic
- Semantic Interpretation: Name given to a male child who when given birth to, rain fell all day. It is a name given due to the circumstances surrounding the child's birth.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

3. Ige

- Morphological Breakdown: Ige (single root)
- Structure: Mono-morphemic
- Semantic Interpretation: Name given to a baby that came out with his legs; breech baby.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

4. Tinubu

- Morphological Breakdown: Tinubu (single root)
- Structure: Mono-morphemic

- Semantic Interpretation: Name given to a child that was born in a river (on a boat)

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

5. Taiwo

- Morphological Breakdown: Taiwo (single root)

- Structure: Mono-morphemic

- Semantic Interpretation: Name given to the first born twin; the one who ‘taste the world first’.

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

6. Kehinde

- Morphological Breakdown: Kehinde (single root)

- Structure: Mono-morphemic

- Semantic Interpretation: Name given to the second born twin; the ‘one who comes after’

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

7. Idowu

- Morphological Breakdown: Idowu (single root)

- Structure: Mono-morphemic

- Semantic Interpretation: Name given to a child born after twins

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

4.2.2.COMPOUND NAMES

These are formed by combining two or more morphemes, usually nouns and verbs to encode parental aspirations or divine acknowledgement. It is a common process in Yoruba

1. Adeyemi

- Morphological Breakdown: Ade (crown) + ye (befits) + mi (me)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “The crown befits me”. The name connotes royalty, dignity, suitability for honor/leadership
- **CATEGORY:** Name by Nobility, Royalty or wealth – These are names given to a child because of the family background.

2. Olayinka

- Morphological Breakdown: Ola (wealth) + yinka (surrounds me)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Wealth surrounds me”. It suggests prosperity and protection by material and financial blessing.
- **CATEGORY:** *Oriko Abiso* (Acquired Names) – These are names that are literally ‘given on earth’ or granted by next of kin.

3. Adebayo

- Morphological Breakdown: Ade (crown) + ba (meet) + ayo (joy)
- Structure: Compound (Noun + Verb + Noun)
- Semantic Interpretation: “Crown meets joy”. The name links royalty/lineage with happiness and celebration.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

4. Oyindamola

- Morphological Breakdown: Oyin (honey) + da (mix) + m’ola (my wealth)
- Structure: Complex Compound (Noun + Verb + Noun)
- Semantic Interpretation: “Honey mixes with my wealth”. Metaphorically, sweetness complements prosperity.
- **CATEGORY:** *Orúko Abiso* (Acquired Names)

5. Onaara

- Morphological Breakdown: Ona (way/path) + ara (wonder)
- Structure: Compound (Noun + Noun)

- Semantic Interpretation: “Ways of wonders”. A name that symbolises a destiny full of wonders, marvels and surprises.
- **CATEGORY:** *Orúko Abiso* (Acquired Names)

6. Olamide

- Morphological Breakdown: Ola (wealth) + mi (my) + de (has come)
- Structure: Compound (Noun + Pronoun + Verb)
- Semantic Interpretation: “My wealth has come”. A name that connotes providence, provision and blessings by the birth of the child.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

7. Abiodun

- Morphological Breakdown: Abi (born into) + odun (festive season)
- Structure: Compound (Verb + Noun)
- Semantic Interpretation: “Born during festive seasons”. It is a name given to a child that was born during festival seasons (Christmas, New Year, Festival of Yam, masquerade celebrations, etc). The name symbolises that as the child came to the world during festive seasons, where celebrations are going on, he/she will continue to have celebrations in his/her life.

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorínwa*.

8. Ayomide

- Morphological Breakdown: Ayo (joy) + mi (my) + de (has come)
- Structure: Compound (Noun + Pronoun + Verb)
- Semantic Interpretation: “My joy has come”. A name given to a child who due to family circumstances have been praying for a child and then a miracle occurs and a child is born.
- **CATEGORY:** *Orúko Abiso* (Acquired Names).

9. Olabunmi

- Morphological Breakdown: Ola (wealth) + bunmi (has given me/gifted me)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Wealth has been gifted to me”. It is a name that expresses gratitude for provision/blessing through the birth of the child.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

10. Ebunoluwa

- Morphological Breakdown: Ebun (gift) + Oluwa (God)

- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Gift of God”. The name symbolises religious belief and gratitude to God for the child who is seen as a gift from God.
- **CATEGORY :** Praise Names *Orúko Oriki* – These are names that are panegyric in nature giving thanks to a higher being. It can also be categorized as a theophoric name

11. Eriife

- Morphological Breakdown: Eri (Testament/Testimony) + Ife (love)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Testament of love”. It is a name that connotes the child as a proof, testimony, evidence, and manifestation of love.
- **CATEGORY:** *Orúko Abiso* (Acquired Names)

12. Ifeoluwa

- Morphological Breakdown: Ife (love) + Oluwa (God)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “The Love of God”. It symbolises the overwhelming love of God and how that love has blessed the family with a child

- **CATEGORY:** Theophoric Name- a name that incorporates the name of a god or a word for “god” to honor, invoke, or show a connection to a deity.

13. Eniola

- Morphological Breakdown: Eni (person) + Ola (wealth)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Person of wealth”. Social status and prosperity encoded.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

14. Jokotola

- Morphological Breakdown: Joko (sit) + t’ola (with wealth)
- Structure: Compound (Verb + Prepositional Phrase)
- Semantic Interpretation: “Sit with wealth”. It is a prayerful name wishing the bearer a life of prosperity, comfort and honor..
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

15. Durotola

- Morphological Breakdown: Duro (stay/wait) + t’ola (with wealth)
- Structure: Compound (Verb + Prepositional Phrase)

- Semantic Interpretation: “Stay with wealth”. It expresses a hope/declaration that the child will be blessed with wealth and that the wealth will last.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

16. Omolola

- Morphological Breakdown: Omo (child) + l’ola (has wealth)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “A child is wealth ”. It reflects the Yoruba belief that children are a form of wealth and prestige, not just material riches.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

17. Oluomo

- Morphological Breakdown: Olu (chief/master) + omo (child)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Child of a leader”. It symbolises a child born to a person of noble status. Among the Yoruba, it is used to recognise someone as a precious or highly valued child.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

18. Adenike

- Morphological Breakdown: Ade (crown) + ni (to have) + ke (to care for/cherished)
- Structure: Compound (Noun + Verb)
- Semantic Interpretation: “The crown is to be cherished”. It is a royal/lineage name that expresses honor for kingship, nobility or heritage. It can be interpreted as a prayer that the child will grow to value and preserve the dignity of the crown (family honor).
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

19. Adekunle

- Morphological Breakdown: Ade (crown) + kun (fills up) + ile (house)
- Structure: Compound (Noun + Verb + Noun)
- Semantic Interpretation: “The house is filled with crowns”. A name that symbolises family prosperity through royalty.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

20. Ayoola

- Morphological Breakdown: Ayo (joy) + Ola (wealth)
- Structure: Compound (Noun + Noun)

- Semantic Interpretation: “Joy of wealth”. It connotes that prosperity is accompanied by happiness.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

21. Adesewa

- Morphological Breakdown: Ade (crown) + sewa (makes beauty)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “The crown is beautiful”. It conveys dignity/attractiveness of royalty/lineage.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

22. Abisola

- Morphological Breakdown: Abi (born) + s’ola (into wealth)
- Structure: Compound (Verb + Prepositional Phrase)
- Semantic Interpretation: “Born into wealth”. It indicates good fortune from birth.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

23. Iyabo

- Morphological Breakdown: Iya (Mother) + bo (has returned/come back)
- Structure: Compound (Noun + Verb Phrase)

- Semantic Interpretation: “Mother has arrived”. It is a name given to a girl child due to the belief that she is a reincarnate of the late grandmother.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

24. Ireayo

- Morphological Breakdown: Ire (goodness) + ayo (joy)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Goodness of joy”. A name that denotes the goodness and blessings of joy.
- **CATEGORY:** Praise Names *Orúko Oriki*.

25. Adebukola

- Morphological Breakdown: Ade (crown) + bu (adds) + k’ola (to wealth)
- Structure: Compound (Noun + Verb + Noun)
- Semantic Interpretation: “Crown adds to wealth”. It connotes an increase in wealth and blessings through lineage/royalty.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

26. Ayobami

- Morphological Breakdown: Ayo (joy) + ba (meet) + mi (me)
- Structure: Compound (Noun + Verb + Pronoun)
- Semantic Interpretation: “Joy meets me”. It is a declaration that joy will meet the child.
- **CATEGORY:** *Oríko Abiso* (Acquired Names).

27. Eniiyi

- Morphological Breakdown: Eni (person) + iyi (honor)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Person of honor”. It is a name that expresses status, dignity and reputation.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

28. Opeyemi

- Morphological Breakdown: Ope (praise) + ye (befits/ is worthy) + mi (me)
- Structure: Compound (Noun + Verb + Pronoun)
- Semantic Interpretation: “Praise befits me”. It is a thanksgiving name, showing appreciation to God for the child’s birth or survival. It reflects joy, relief and acknowledgement of divine favor.

- **CATEGORY:** Praise Names *Orúko Oriki*

29. Adeoba

- Morphological Breakdown: Ade (crown) + oba (king)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Crown of a king”. It emphasises nobility, royalty, and honor. It can also reflect lineage identity, showing that the bearer comes from a prestigious or ruling family.
- **CATEGORY:** Name by Nobility, Royalty or Wealth.

30. Omowunmi

- Morphological Breakdown: Omo (child) + wu (to please/delight) + mi (me)
- Structure: Compound (Noun + Verb + Pronoun)
- Semantic Interpretation: “Child delights me”. It expresses joy, affection and satisfaction at the birth of the child, reflecting the emotional bond between parents and child.
- **CATEGORY:** *Orúko Abiso* (Acquired Names).

31. Wuraola

- Morphological Breakdown: Wura (gold) + ola (wealth)
- Structure: Compound (Noun + Noun)
- Semantic Interpretation: “Gold and wealth”. It symbolises great abundance, prosperity and blessings in the life of the child and family.
- **CATEGORY:** *Oríko Abiso* (Acquired Names).

32. Folorunsho

- Morphological Breakdown: Folorun (from fi Olorun = put God) + sho (to guard/protect)
- Structure: Compound (Prepositional Phrase + Verb)
- Semantic Interpretation: “God is guiding/kept guarded by God”. It is a name that is given to a child because the previous one died in a ‘still birth’; or the family just lost a child during birth and so, are grateful to God for guiding this child to them.
- **CATEGORY:** Circumstantial Name – A name given to the child as a result of what the parents had experienced or an event that occurred before or during the birth of the child.

33. Oluwarotimi

- Morphological Breakdown: Oluwa (God) + roti (stands beside/support) + mi (me)
- Structure: Compound (Noun + Verb + Pronoun)
- Semantic Interpretation: “God stands beside me”. It is a name that expresses strong faith in divine help, assurance and protection, often given as a testimony of God’s intervention in the family life.
- **CATEGORY:** Praise Names *Orúko Oriki*

34. Olumuyiwa

- Morphological Breakdown: Olu (short form of Oluwa = God) + mu (bring) + yiii wa (this)
- Structure: Compound (Noun + Verb + Determiner)
- Semantic Interpretation: “God brought this (one)”. It is a name given to a child in which its predecessors kept dying or being born as a ‘still birth’. It is a name that expresses gratitude to God for finally ‘bringing one ‘ to them.
- **CATEGORY:** Circumstantial Name

35. Babajide

- Morphological Breakdown: Baba (father) + ji (wake/arisen) + de (has come/arrived)

- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Father has awakened and arrived”. It marks ancestry reincarnation. A male child is born and has similar appearance to the late grandfather is named ‘Babajide’.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

36. Babatunde

- Morphological Breakdown: Baba (father) + tun (again) + de (has come)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Father has returned”. Commonly given to a child believed to be a reincarnate of a dead father or ancestry.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*

37. Babarinde

- Morphological Breakdown: Baba (father) + rin (walk) + de (has come)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Father has walked back”. It means the same as ‘Babajide’ (ancestral reincarnation).

- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*.

38. Yetunde

- Morphological Breakdown: Ye (mother) + tun (again) + de (has come)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Mother has returned”. It reflects the Yoruba belief in ancestral reincarnation, especially when a child is thought to embody the spirit of a departed mother or grandmother.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*.

39. Iyaniwura

- Morphological Breakdown: Iya (mother) + ni (is) + wura (gold)
- Structure: Compound (Noun + Verb Phrase)
- Semantic Interpretation: “Mother is Gold”. This expresses high value placed on the mother figure in Yoruba culture. It can also be given as a name to a child whose mother died while giving birth to her female child.
- **CATEGORY:** Bestowed/Destiny Names *Orúko Amútorúnwa*.

4.2.3.SENTENCE/CLAUSE-DERIVED NAMES

Some Yoruba names are derived from full Yoruba sentences or clauses, contracted into a name. They often function like statements, prayers or reports.

1. Remilekun

- Morphological Breakdown: Re mi (comfort me) + l'ekun (in tears)
- Structure: Contracted Clause
- Semantic Interpretation: “Comfort me in my tears”. It is often given in situations where the parents have experienced hardship, loss or sorrow before the child’s birth. The name is both a prayer and an expression of hope that the child will bring joy and healing to replace grief.
- **CATEGORY:** Circumstantial Name.

2. Pamilerin

- Morphological Breakdown: Pa (make) + mi (me) + l'erin (to laugh)
- Structure: Contracted Clause
- Semantic Interpretation: “Cause me to smile/laugh”. It is a prayer that reflects happiness at the child’s birth and the hope that the child will bring joy and laughter to the family.
- **CATEGORY:** Circumstantial Name.

3. Durojaye

- Morphological Breakdown: Duro (stay/wait) + ki o jaye (enjoy life)
- Structure: Contracted Clause
- Semantic Interpretation: “Stay and enjoy life”. It is a hopeful name, expressing the wish that the child will live a long and fulfilling life and not die young like the previous children did.
- **CATEGORY:** *Orúko Abiku* (Born to die name) - These are special names given to predestines to death. The Yoruba people believe that some children are born to die. The kind of names given to *Abiku* (born to die child) is one of the measures used to forestall recurrence of such sad event, such name usually reflect the fractional of the parent. It is also used to warn or appeal to *Abiku* children not to die again.

4. Jayesimi

- Morphological Breakdown: Je ki aye si mi
- Structure: Contracted Clause
- Semantic Interpretation: “Let the world give me rest”. It reflects a prayer, often given in contexts where parents have faced difficulties, hostility or struggles before the child’s birth. It is also given to a child that keeps dying and coming back to the world (this is an ancestral/traditional belief that some children come to

the world just to die and come again). Those children are referred to as *abiku* children.

- **CATEGORY:** *Orúko Abiku* (Born to die name).

4.3.DISCUSSION OF FINDINGS

From the analysis, it is clear that Yoruba names are not just ordinary labels but meaningful expressions. Morphologically, most Yoruba names are formed through compounding, where two or more morphemes are combined to give a new meaning (e.g, Adeyemi – ‘crown befits me’, Olamide – ‘wealth has come’. Some names are monomorphemic and can not be broken down and are also culturally fixed names tied to birth circumstances (like Taiwo, Kehinde, Aina, etc). Some names also come from full sentences or clauses shortened into names (e.g, Pamilerin, Jayesimi, Durojaye).

Semantically, Yoruba names usually express prayers, blessings, birth circumstances, joy, wealth, lineage or spirituality. Some names are also a mirror of the family's problems, history, beliefs, prayers and hope.

The findings therefore show that Yoruba names are deeply cultural and meaningful. They go beyond personal identity to reflect the philosophy, religion and values of the Yoruba people. The findings of this study confirm earlier observations that Yoruba names are semantically transparent and morphologically systematic (Akinnaso, 1980; Oduyoye, 1982). However, unlike these earlier works that treated morphology and meaning as

separate domains, this study demonstrates how the two interact to produce culturally resonant names. For instance, names like Jayesimi (“Let the world give me rest”) cannot be fully appreciated if analysed only as a contracted clause; they must also be read as cultural responses to the *abiku* phenomenon. This supports Oduyoye’s (1972) claim that names often function as compressed narratives, but it extends her analysis by grounding the narratives in specific morphological processes.

Moreover, while Adeoye (1979) presented compounding as the dominant process, this study shows that clause contraction and sentence compression are equally productive. This suggests a need to update traditional classifications to reflect the dynamism of contemporary Yoruba naming.

4.4.SUMMARY

This chapter analysed Yoruba personal names from both morphological and semantic perspectives. The names were grouped into three categories: mono-morphemic names, compound names, sentence/clause-derived names. The study revealed that compounding is the most common morphological process, while semantically, the names reflect birth circumstances, wealth, joy, lineage, reincarnation and spirituality.

The discussion of findings further highlighted that Yoruba names are powerful carriers of meaning, deeply rooted in tradition and worldview. They go beyond mere identification to serve as expressions of cultural identity, values and beliefs.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5 0.INTRODUCTION

This chapter contains the concluding part of the research. It highlights the major outcomes of the study from a summary of the research objectives, scope and methodology to outlining the major findings that emerged from the morpho-semantic analysis of Yoruba personal names. Based on these findings, the chapter draws relevant conclusions on the relationship between Yoruba naming practices, morphology and semantics as well as the cultural values embedded in names. It then offers recommendations for language scholars, educators, parents and future researchers.

5.1.FINDINGS

The major findings of this study are as follows:

1. Morphological Findings

Yoruba personal names are systematically constructed and not random.

The analysis revealed that Yoruba names often emerge from processes such as compounding, clause contraction, and the use of productive morphemes like Olu-, Ade-, Omo-, Iya-, and Baba- (Akinwale, 2013). As Yusuf (2002) notes, many of these names function as compressed sentences, reflecting the creative flexibility of Yoruba morphology

2. Semantic Findings

Yoruba names carry explicit meanings. Obeng (2001) observes that Yoruba names are semantically transparent in ways that many European names are not. The analysis shows that these names fall into broad semantic categories, including religious/theophoric names, destiny-linked names, circumstantial or birth-related names, proverbial or philosophical names, and names tied to nobility and heritage.

3. Cultural Findings

Scholars such as Oduyoye (1982) and Yusuf (1997) note that Yoruba names reflect family history, spiritual beliefs, and communal identity. They often function like oral texts, embedding proverbs, blessings, and even warnings. Agyekum (2006) adds that naming is not an individual affair but a communal process, reinforcing the collective role of family and community in shaping identity.

5.2.CONCLUSION

This study demonstrates that Yoruba personal names extend beyond simple identifiers, functioning as rich linguistic and cultural markers. Morphologically, they are created through processes like compounding, affixation, and clause contraction, showcasing the inventive nature of Yoruba word formation. Semantically, they are highly transparent, conveying prayers, parental expectations, spiritual references, and social values.

Beyond the linguistic dimension, the study revealed that Yoruba names are deeply connected to culture and tradition. They embody the people's worldview, values, and identity, serving as channels through which history, religion, and communal beliefs are transmitted from one generation to another. The analysis confirms that the morpho-semantic study of Yoruba names is not only a linguistic inquiry but also a cultural and anthropological exploration.

This research affirms earlier findings that Yoruba names are deeply tied to cultural identity (Agyekum, 2006; Fatoba, 2011), but it also challenges the assumption that they can be neatly categorized into fixed types. Instead, the morpho-semantic analysis reveals overlapping processes and multifunctional meanings. By integrating Systemic Functional Linguistics with Construction Morphology, the study contributes a more holistic framework that explains both the structural formation and cultural interpretation of names. Therefore, the conclusion of this research is that Yoruba personal names are a vital aspect of both the linguistic system and cultural heritage of the Yoruba people. Preserving, studying, and transmitting these names are essential to sustaining Yoruba identity in the face of modernization and globalization.

5.3 RECOMMENDATIONS

In light of the findings and conclusions of this research, the following recommendations are made:

1. For Language Scholars: Researchers in African linguistics should continue to document and analyse Yoruba names as valuable resources for understanding the interaction between language and culture.
2. For Educators: Yoruba names and their meanings should be incorporated into school curricula, particularly in Yoruba language and literature studies. This will promote cultural pride and encourage students to appreciate the depth of their heritage.
3. For parents, guardians and society: Yoruba families should prioritize giving children meaningful indigenous names instead of substituting them with Western names that have no cultural significance. This practice will ensure that the cultural and spiritual significance of names is preserved.
4. For Cultural Institutions: Cultural organizations and government bodies should support initiatives that document and promote Yoruba names as part of Nigeria's intangible cultural heritage.

5. For Future Researchers: Future studies could investigate the impact of Christianity, Islam, and globalization on Yoruba naming practices, or explore the use of Yoruba names in literature, music, and popular culture.

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